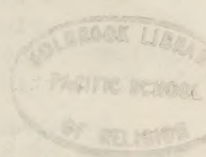


IN THIS ISSUE:

No. 413 - June 30, 1972

Discrimination - A Heavy Issue
FCM Cancels Summer Conference
World Religionists seek Peace and Justice in Indochina
Religions Dip into Japan-America Relations
Churches are Helping Churches
Yasukuni Bill of Fare
Ear-to-the-World (Japan only)



DISCRIMINATION - A HEAVY ISSUE

*"Come to me, all who labor
and are heavy laden, and I
will give you rest...."*

To most people hearing these words in Rev. Tomomi Kimura's sermonette at the close of the seminar on "Discrimination against Koreans in Japan - a Japanese problem", these words had never been more consoling.

Not even for a minute did participants in this NCC-sponsored three-day (June 26-28) seminar at the foot of Mt. Fuji, Tozanso, see the beautiful Mt. Fuji, due to heavy rainy clouds. At the close of each session Japanese participants sighed "what a heavy issue!"

Heavy was the mood, as John Nakajima, NCC General Secretary mentioned in his opening remarks, discrimination is like a *karma*, or an original sin from which none is immune, and yet mankind has the obligation to suppress it and to try to secure for everyone basic human rights, with the eschatological hope that, as Paul describes, in Christ there is no Jew nor Greek etc.

Heavier were the lectures, as Katsumi Sato, a non-Christian devoted to the fight against the discrimination against Koreans in Japan, for the past fifteen years, quietly but enthusiastically recounted the history of Japanese discrimination against Koreans, and Kenkichi Makadaira, a Christian lawyer who recently resigned from Tokyo High Court as a judge to devote his life for the protection of society's oppressed (see JCAN #411 May 26 p. 1) explained legal aspects of discriminations in Japan. Most harmful, Sato said, with many live illustrations, is the 'unconscious' discrimination. Government's discriminatory policies and legislation are being helped by the silence of Japanese people ignorant about actual conditions, he said. (continued on page 2)

FCM CANCELS SUMMER CONFERENCE

The Annual FCM Conference, announced for July 18-20 at Chalet Kurohime, near Lake Nojiri [JCAN #410 May 12 p.1 (49)] has been cancelled, according to Miss Esther Hibbard, President.

The cancellation is due to the small number of advance registrations, attributed to the earlier dates set for the 1972 conference and the fact that Japanese schools are continuing in session longer than usual, thus delaying family vacation plans.

In announcing its decision to cancel the conference, the FCM also inquired as to members' wishes with regard to the future of the FCM.

Miss Hibbard announced that there will be a Tohoku regional conference on Sept. Further information is available from Miss Esther Hibbard, 13-48 Nishiki-cho 1-chome, Sendai Shi 980. Tel. 0222-22-7439.

EDITORIAL COMMITTEE:

Subscription rates : Japan ¥1,000 OVERSEAS Airmail \$6.00 Seamail \$4.00 SINGLE COPY ¥30

John M. Nakajima, Helen Post, Stan Manierre

NATIONAL CHRISTIAN COUNCIL Japan Christian Center #24, 551 Totsuba-machi 1-chome, Shinjuku-ku, Tokyo 160 Japan

JOAN June 30.*

p. 2 (57) *

DISCRIMINATION - A HEAVY ISSUE (continued from page 1)

That legislation Nakadaira developed with lawyerlike precision.

There are two basic categories of rights in the Constitution.

One category is the so-called 'natural' rights which include freedom of faith, expression, choice of occupation, etc. The other is the so-called 'social' or 'living' rights to which Articles 25-28 of the Constitution refer--the right to a minimum standard of living, to education, work, etc. While the rights in the first category must be granted to aliens, as well as citizens, the rights in the second category are considered as a secondary duty by most nations, Nakadaira said.

In Japan, however, rights in the first category are extremely limited in the case of Koreans, and rights in the second category are next to neglected, he confessed. Although there are things in the present legal situation that restrict innovation, he said, the rights of Koreans should be secured on the basis of four things: the Potsdam Declaration, in which Japan agreed to 'liberate' Koreans; the Preamble of the Constitution, in which Japan promised to stand on the spirit of international 'cooperation'; the Preamble of the Japan-Korean Treaties, in which it is stated that secure living conditions for the Koreans in Japan is necessary for friendly relationships between the two countries; and international declarations like the UN Charter and its Declaration on Human Rights.

Heaviest, however, was the discussion throughout the seminar. Thirty-one Japanese participants, who have been more or less active for the protection of human rights and who could be called most concerned among Japanese on the issue, were virtually indicted by 12 Korean participants for what they have done and not done (other participants were a Canadian and a German).

Rev. Tong Gun Hong, the Kyoto Korean Church, declared Koreans have every reason to hate Japanese but Japanese have no justification for despising Koreans. In spite of the fact that all Japanese culture was in the debt of the ancient history of Korea, the despising of Koreans by Japanese started in the 16th century with the invasion of Korea by Hideyoshi Toyotomi and culminated in the 18th century in the establishment of an imperialistic view of history by Norinaga Motoori, he said. The final result was the occupation of Korea by Hirobumi Ito in the 19th century with the most inhumane treatment of Koreans imaginable. Coercion such as forcing the Japanese language and Japanese names upon Koreans, the exploitation of land property, labor, etc. Japanese mentality and established structures have not changed essentially since the end of the Second World War, he asserted.

Hence all sorts of discrimination--in jobs, schooling, residence, health insurance, banking, overseas travel, etc. remain. An outspoken Korean YMCA secretary from Tokyo, Tae U Lee, and a sharp-thinking youth, Meong Jik Kim, repeated their indictment of Japanese churches for their "rationalizing" approach, "pseudo-social scientific" cloak and doing-nothing-Christian conferences.

Nor was self-criticism lacking among the Japanese participants. Rev. Katsuo Senoo, Higashiumeda Church in Osaka, introduced a recent incident: a Taiwanese day nurse was fired recently when her nursery became city-sponsored and the municipal ordinances say no foreigners should be employed by the city. Many churches expressed sympathy and offered her jobs. Now, he said, is that not evading the issue. Is that not the sin of goodwill? he asked. Why can't the church stand up and fight this kind of inhumane ordinance? Rev. Shozo Suzuki of Nagoya, who is fighting to get Koreans the right to join the municipal health insurance plan, asked why Japanese churches, which put so much energy into the Yasukuni struggle, can't tackle the fight against the Immigration Bill, which is only the other side of the coin. Rev. Katsuji Kosugi, Japanese pastor working for Kawasaki Korean Church, pointed out the insensitivity of Japan in using the figure of Hirobumi Ito, invader of Korea, on the ¥1,000 note, or the fact that Yukichi Fukuzawa, promoter of Japanese colonialism, was cited as the most respected person in the recent opinion poll of a weekly magazine.

(continued on page 3)

DISCRIMINATION - A HEAVY ISSUE (continued from page 2)

* JCAN June 30

* p. 3 (68)

* * * * *

Dark clouds hovered over the start of the final plenary. Concrete plans or ideas expressed by Japanese were often attacked by Koreans as being inconsiderate. However, as dark clouds outside gave way to brighten color in the sky, the pained, struggling participants found ways to express their future commitments:

- to attempt to rewrite Japanese history;
- to establish an information center for the struggle against the immigration bill and other issues related to discrimination;
- to support the court case of Chon Suk Park, who is fighting to get his job back from the Hitachi Co., which discharged him when his Korean origin was revealed;
- establishment of study groups within churches and among young people;
- to cooperate the fund-raising for Korean Christian Center in Ikuno, Osaka; ...etc.

"This was the most helpful meeting I ever attended," commented one Japanese. "Can't you organize the same type of meetings all over Japan?" asked a Korean. "We would never argue in this way if we didn't expect something from the people we were talking to," said another Korean.

Chairman of the NCC Committee to Protect the Human Rights of Alien Residents, Kimura preached the Good News when he said, the promise of Jesus to give rest to those heavyladen came only after Jesus harshly rebuked the unrepentant towns. To rest means in the next moment to stand up. For this, he encouraged us, Jesus admonishes to "learn from me."

jmn

WORLD RELIGIONISTS SEEK PEACE AND JUSTICE IN INDOCHINA

The "World Religionists' Assembly for Peace and Justice in Indochina" is to be held July 30-Aug. 1 in Tokyo. The Assembly will discuss: 1) The new aspect of war in Indochina and our position; 2) The prevention of the mal-utilization of religion to serve the war; and 3) Towards united action of all religions.

Sponsor is the Japan Council of Religionists for Peace (*Shuheikyo--Shukyosha Heiwa Kyogikai*). *Shuheikyo* was officially organized by a group of progressive Christians and Buddhists in 1962 as the outcome of the World Religionists' Assembly for Peace, held in Kyoto in 1961. The second international assembly was also held by the same group in Tokyo in 1964.

In 1970 when Japan Association of Religions (*Nihon Shukyo Renmei*), an official organization composed of five major wings of religions, Buddhism, Christianity, New Religions, two groups of Shinto, hosted the World Conference on Religion and Peace in Kyoto, this group criticized it severely. According to them, the Japanese leaders of WCRP had not been active in peace movements before.

The coming Assembly has attracted a world-wide interest among various peace groups and a number of people have already expressed their desire to attend from Vietnam, Laos, Cambodia, India, Bangladesh, Nepal, USA, and USSR, and also from Christian Peace Conference in Prague.

Chairman of the organizing committee is Shojun Mibu, Buddhist, and vice-chairmen, Christians, Teruji Hirayama and Hatsue Nonomiya, Buddhists, Yushin Hosoi and Yukiyasu Tomitaka. Other Christians in the list of officers include Junichi Asano, Ochimi Kubushiro, Tamaki Uemura and Kanichi Nishimura.

For details contact: c/o Tokyo Yamate Church, 29-5 Udagawa-machi, Shibuya-ku, Tokyo 150. Tel. 462-2387.

JCAN June 30 *

p. 4 (69) *

RELIGIONS DIP INTO JAPAN-AMERICA RELATIONS

Buddhists, Shintoists and New Religionists, Protestants, Catholics and Jews from the United States and Japan met as religionists to study Japan-American relations, June 19-23, in Honolulu. The meeting was called by the World Religions for Peace Conference, which grew out of the 1970 Kyoto Conference on Religion and Peace.

The consultation of approximately forty persons issued a statement addressed to the Japanese and United States governments on the Vietnam War and a summary of the meeting titled the Honolulu Declaration. One of recommendations points to the urgency of convening an inter-religion consultation for youth along the lines of the Honolulu conference.

The Japan delegation, sent through the Japan Committee of the World Conference of Religion and Peace, included Rissho Kosei Kai President Nikkei Niwano, Buddhist Prof. Hidetomo Kanaoka, Shinto President Angi Sakata, Roman Catholic Archbishop Seiichi Shirayanagi and Protestant Yoshiaki Iisaka. Iisaka attended both in the capacity of consultant-expert and as a representative of the United Church of Christ in Japan.

Three workshops met on the topics of religious and cultural problems relative to U.S.-Japan relations; economic and social; and military and political issues.

In the first workshop, attention was drawn to the contrast between Japan and the United States in the fact that in the United States, the major religions are few in number and there is a kind of religious homogeneity growing out of the Judeo-Christian background, while the cultural background is very diverse due to the multi-racial composition of the population, but in Japanese society, there is a diversity of religions, while the cultural background is rather uniform.

Frankness characterized the second workshop, in which Americans accused Japanese of "dumping" products at less than cost on the U.S. market, and Japanese scored the wide-reaching effect of the American military complex.

The Vietnam statement contains an admission on the part of the Japanese that Japan is an accomplice with the United States in the crimes being perpetuated in Vietnam. The fact that by the statement Japanese religions were seeking to exert morale influence on the government was felt to be of special significance.

Religions delegates recognized the difficulty in stimulating effective cooperation for peace at the grass-roots level, and saw the proposed youth conference as important step in peace education.

Hawaii not only provided an opportunity for religious leaders from Japan and America to get together and discuss Japan-America relations, Iisaka commented on his return, it also gave Japan religionists, who have not had an opportunity to see and talk to each other, a chance to meet and discuss mutual concerns.

Iisaka felt there was good participation from all members and that Japanese overcome the hesitation to speak frankly and were quite forthright.

In April, the Japan follow-up committee of the World Conference on Religions for Peace, that has existed since the 1970 conference within the structure of the Japan Association of Religions, became an independent organization. It is known as the Japan Committee of the World Conference of Religion and Peace and has offices in the Rissho Kosei Kai building. Nikkei Niwano (Rissho Kosei Kai) is chairman.

In addition to its participation in the Inter-Religions Consultation on Japanese-American Relations in Honolulu in June, the committee plans the publication of materials on peace and international affairs, the sponsorship of study seminars, and the sending of observers to the 27th General Assembly of the United Nations.

IV. Perspective - The "Second Round" of the Yasukuni Bill

Although the Nakasone proposal did not bear fruit because of the pressure from the traditional promoters of the Bill, there are many people in the LDP who think that they can draw all people into agreement, including members of the opposition parties, at that point at which the proposal states the importance of "respecting those who died for the nation." This can indeed be called the "second round" of the struggle against the Yasukuni Bill.

The Yasukuni Bill has been presented to the Diet so far by such pressure groups as the Association of the War Bereaved (*Isokukai*) and the head office of Shinto Shrines (*Jinja honcho*). In the delicate change of direction caused by the Nakasone proposal, there is hidden the dangerous bud of a "government initiative" in relation to Yasukuni. Moreover, the phrase, "respect for those who died for the nation," not only beautifies the death of soldiers in action, but it also means a "positive interpretation" by the nation of death in action. It will eventually bar all criticism of war, thus preparing the way for Self Defense Force military expeditions overseas. In spite of the fact that the first step in this change of direction is quite imperceptible, its implications are immeasurable. Postwar democracy is now confronted with the enormous power that seeks to destroy its base.

According to the Economic Planning Agency, Japan's GNP will reach more than \$500 billion by the mid-70s. The Defense budget will be around ¥5.5 trillion. This excess energy will produce nationalism which emphasizes autonomous defense (abolition of Ampo, the US-Japan Security Treaty), an autonomous Constitution and an autonomous foreign policy, and will lead the nation into the discussion of amendments to the national Constitution.

From such a perspective, the Yasukuni Struggle should be deepened to go beyond the movement to stop the passage of the bill in the direction of a struggle related to the entire thought and culture of the nation.

V. Mission of the Church and the Yasukuni Movement....

CHURCHES ARE HELPING CHURCHES

"Let us share in your life, in your joys, in your briefs.
In your problems and possibilities. Let us be part of
your world as it really is."

Thus reads the invitation to participate in an International Contest for Creative Communication, being sponsored by "*Kom over de Brug 1972*", the Netherlands Interchurch Campaign for World Mission and Service.

"*Kom over de Brug*" (Cross the Bridge") is the title of the joint campaign to raise 50 million Dutch guilders (approx. 47 hundred and fifty million yen) as an extra contribution of Protestants and Roman Catholics to more than 700 projects of churches in many denominations in Latin America, Africa and Asia. The campaign will be held in Dec. 1972 with the slogan "Churches are helping churches."

"*Kom over de Brug*" is inviting creative men and women to submit contributions on the theme, "This Is Our Life" - interpreted broadly. The contest has six sections: photography / prose / poetry / audio-visual / music and song / radio documentaries. Cash prizes ranging from US \$25 to US \$100 and memorial plaques will be awarded winners.

The closing date for entries is October 1 in Holland. Details are being circulated in Japanese through AVACO.

"EATING OSASHIMI TOGETHER"

A new Koyama book consisting of the lectures Kosuke Koyama of Thailand gave at the spring conference of the Kyodan missionaries and his answers to 24 questions directed to him, is available from Art Kamitsuka, 9-19, Osawa 1-chome, Mitaka-shi, Tokyo 181. Tel. 0422-31-9324. The price will be approximately ¥200 (\$1.00) postage included.

JCAN June 30 *
p. 6 (71) *

YASUKUNI BILL OF FARE

Below are excerpts from the General Reflections and Perspective on the Fourth Struggle against the Yasukuni Nationalization Bill, issued June 16 by the NCC Special Committee on the Yasukuni Shrine Nationalization Issue.

I. Developments in connection with the Bill

- 1/25/72 LDP Council of the Association of War Bereaved Diet Members (*Ikazoku giin kyogikai*) agreed to make every effort for early passage of the bill.
- 1/28/72 At the Executive Board of the LDP, Chairman Yasuhiro Nakasone expressed his desire to reconsider the contents of the bill so that it would elicit agreement from opposition parties while not violating the principle of nationalizing Yasukuni Shrine.
- 2/2/72 LDP established a Special Committee Concerned with National Protection of the Spirits of the War Dead (*Eirei no kokkagoji ni kansuru tokubetsu iinkai*), which was not able to reach any conclusion and eventually passed the issue on to the executive officers of the LDP on April 14.
- 3/7/72 At the national rally to promote passage of the Yasukuni Bill held at Hibiya Kokaido, Nakasone criticized the bill and suggested that thought be given to drawing up another bill that would enable the whole nation to protect the souls of the war dead in some form detached from the present Yasukuni Shrine.
- 4/28/72 Under pressure of groups pushing the bill, the LDP decided to present the bill, and on May 22, the bill (without any change in content) was presented as legislation to the Diet members of the 68th session of the National Diet.
- 6/16/72 The bill died without deliberation as the session closed.

II. Opposition movements....

III. Analysis: What is the meaning of this fourth presentation of the bill to the Diet?

The Nakasone proposal created a big stir on both sides. It was a round-about move to counter opposition from religionists and opposition parties. We interpret its aim as being to create friction among religionists and also to elicit an alternate proposal from opposition parties. Its soft language hides its surreptitious intent of forming militaristic patterns of thought centered in "loyalty to the nation." Essentially speaking, in Nakasone's proposal there is no change in spirit from the foregoing Yasukuni Bill. In a way it is more dangerous in that it has more points of appeal to people who have hitherto not been interested.

At the same time, the proposal created certain negative atmosphere for the presentation of the Bill. Early presentation of the bill would have caused confusion in the Diet, but on the other hand, by yielding to its promoters by presenting it, LDP saved face toward the majority of the promoters and tried to retain their support.

Therefore, the death of the Bill was a prearranged course. We must be aware of the impression of achievement that the LDP has made on people with the fourth presentation of the bill. On one hand, LDP is promoting this impression of what it has achieved, and on the other hand, it is awaiting the changing tide of public opinion, with various maneuvers in mass communication, and the like....

(continued on page 5)